



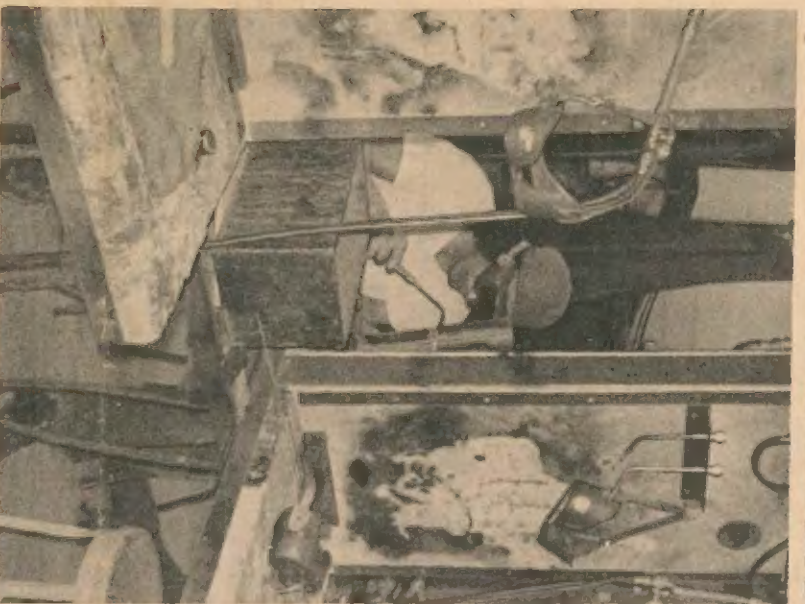
ADELANTE RAZA

ORGANO DE INFORMACION Y
MOVIMIENTO DE LIBERACION

MARZO 1973



LA RAZA JO Y ESTUDIO



P. Sanchez



E. Gonzalez



M. Johannes
at coffee break



M. Gonzalez

LOSS OF FEDERAL FUNDING: - IMPACT ON SPANISH SPEAKING

...Highlights of a Report to Senator Nelson's Committee

RE: Impact of loss of federal funding to the Spanish Speaking people in Central Wisconsin.

- * Effected population and area:
3,700 settled out Spanish Speaking people in Central Wisconsin will adversely be effected in the areas of training and education.
- * Programs in bi-lingual and A.B.E. will be substantially reduced.
- * Manpower training programs of short term. Employment aimed nature will be eliminated.
- * Manpower training programs which are directly job orientated have been highly successful to the Spanish Speaking.
An excess of 80% of the people exposed of this training are now employed or are job ready.
These people are no longer a burden to the taxpayer; and in turn, are contributing to the economy of the community.
- * An example of a small segment of the Spanish Speaking population is observed in the records of La Raza of Central Wisconsin.
In the past two years, through the cooperation of the Fox Valley Technical Institute and other agencies, 241 Spanish Speaking people have been enrolled in the institute. Of this number as a direct result of their training:

F.V.T.I.

- 12 are now fully employed in the local community
- 18 are full time students at the Institute, training for specific occupations
- 35 are attending classes in Adult Basic Education
- 6 are in training at the FVTI skill center under short term job training courses
- 131 attended A.B.E. classes for various periods and increased their reading level substantially
- 8 were able to obtain their high school diploma
- The few remaining, did not attend for a sufficient period to benefit.

The success of these programs has raised the hopes of the Spanish Speaking communities that they too, can have the dignity and honor of being contributing citizens to their communities.

Submitted by

Charles Fernandez

Charles Fernandez, President
La Raza, Inc. (Central Wisconsin)
March 2, 1973

museo de historia



REPORT

FROM

MAUTOMA

by Santiago Sanchez



SANTIAGO

Wautoma--in the following interview by Santiago Sánchez, Fr. Jesus Hernandez, a Catholic priest from Mexico discusses the Chicano situation in accordance with three possibilities:

1. Separation from U.S.,
2. Absorption by dominant culture, and
3. Retain culture, language and identity within U.S.

... padre Jesús, usted que ha vivido un tiempo con nosotros, qué piensa de nuestras aspiraciones y nuestros problemas de identidad?

--Bueno, yo veo varias posibilidades: Separación; la primera posibilidad es la separación. Es un poco extremista y un tanto irrealizable, pero es la tendencia de Reyes López Tijerina y de aquellos que favorecen Aztlan; reclaman para el pueblo Chicano grandes porciones de territorio para formar una república independiente. Los tratados de Guadalupe Hidalgo no fueron respetados y esta es una posibilidad que puede desarrollarse muy fuerte.

Ser Absorbidos. Va el pueblo Chicano permitir ser absorbido por la cultura dominante? La cultura Chicana se está perdiendo lentamente y si sigue así, terminará por desaparecer, inevitadamente absorbida por la cultura dominante. Pero existe otra posibilidad, Identidad propia. Conservar una ideología, lengua y cultura propias y seguir viviendo en un mundo que es diferente y hostil. Esto va ha traer situaciones de choque, situaciones muy peligrosas llenas de fricciones y de incomodidad.

Todas estas posibilidades dependerán de la determinación de los propios Chicanos. Los chicanos tendrán que tener flexibilidad para acomodarse en la actual cultura dominante pero sin perder lo que quieren ustedes conservar.

I must have been a famous... someone, because visiting a museum the other day I ran face to face with myself... I even had a title: "Sombrero de Murieta" (the hat of Murieta), hmmm my hat?!! I wonder how much is worth? ...and more things I found there on display at the museum, "The Peace Pipe of Chief Oshkosh"...and did you know, the pine was secretly removed from Wounded Knee, S.D. Sanctuary few weeks ago . . .

Me? . . . a piece in the museum?!!?

Soy parte de los acontecimientos de hoy y estar forjando la sociedad de mañana.

Renuso, como dice Corky Gonzalez, ser absorbido por la sociedad, porque la energía que corre en mis venas es savia de una planta distinta y única. Los que quieren homenajear a mi pueblo y mi pasado en los nichos de los museos, yo les digo que, mi pasado soy yo.... Para que gastar dinero en conservar objetos muertos cuando podemos vigorizar lo existente y vivoll!

El molde cuadrado que me tenían preparado, no hera bueno y se quebró, bueno, yo lo quebré; porque no existe molde impuesto para el Chicano, excepto el que me dieron mis padres y la Historia.

CHICANOS IN THE MIDWEST

"La Raza peoples are increasingly becoming disturbed that they are left the burden of correcting past historical injustices as well as that of correcting present-day problems. It is not so much that we do not accept the challenge, but that we are denied the resources for effecting responsible and meaningful change."

--Ricardo Parra
Midwest Council of
La Raza, Indiana

"... the migrant streams permit the American public to eat our bones in their food."

--Samuel Bell, Illinois
Migrant Specialist in
the Governor's office
of Human Resources

"The Blacks talk about 300 years of slavery. Spanish-speaking people have had 500 years of slavery. First we were enslaved by the Spanish, later by the Americans. You know, if you look anywhere west of the Mississippi and north of the Rio Grande, you're looking at Mexican territory. It was ripped away from Mexico. Some Americans are slaves in their own land--we slave to provide riches for the white man."

--Ricardo Ontiveros
Executive Director of
Social Action Research
Center, Berkeley, Calif.

La Familia de la Raza by Jose Armas examines the social, political, economic, and cultural forces which affect La Raza from a Chicano perspective. The artwork is by Walter Baca. It is available from Raza Associates, 2633 Granite N.W., Albuquerque, N.M. 87104. Cost is \$1.50 for single copies. There is a 15% discount on orders of 10 copies or more. All orders must be accompanied by check or money order. Proceeds go to maintaining projects and organizing and educating the Raza community.

CONCIERTO



A Columbia Artists Management Presentation

ALICIA DE LARROCHA

The award-winning pianist from Spain

Thursday, March 29, 1973

8:00 P.M.

Lawrence Memorial Chapel

Ticket Order Form

Please send:

tickets @ \$5.00 (adults)

tickets @ \$3.00 (students thru college)

Total amount enclosed \$ _____

(All prices include 4% State Sales Tax)

Name _____

Address _____

City _____

State _____

Zip code _____

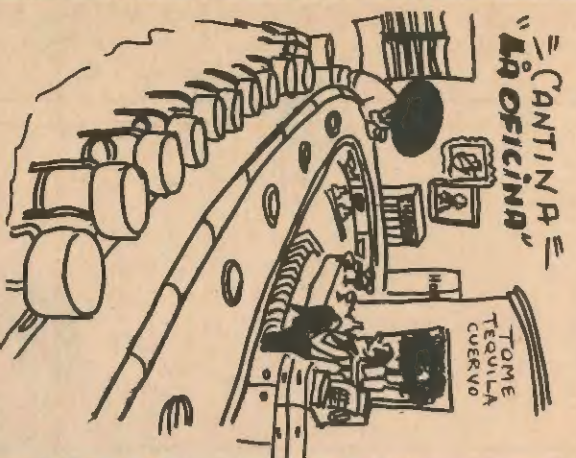
Please make checks payable to Lawrence University and mail with this order form to:

Lawrence University Box Office
115 North Park Avenue
Appleton, Wisconsin 54911
Phone (414) 734-8695

Imagínese una niña de cuatro años transformada, no por la televisión ni un librito suyo, sino por la música española de Enrique Granados. Esa niña, Alicia de Larrocha, había de heredar el mandato de la tradición de Granados. El año era 1928, el lugar, Barcelona, España, donde Alicia, la niña de cuatro años, empezó su carrera de pianista. Más tarde recibiría fama por su interpretación vibrante y sensible de la música de Granados, Albéniz y de Falla, tres compositores cuya música la señorita de Larrocha considera únicamente española, y también la cima de la música española. Alicia de Larrocha, conocida por todo el mundo, tocará la música de Granados, la inspiración de su niñez, y obras de otros compositores incluso Albéniz, en un concierto el jueves, el 29 de marzo, en Lawrence University. El concierto empezará a las ocho de la noche en Lawrence Memorial Chapel.

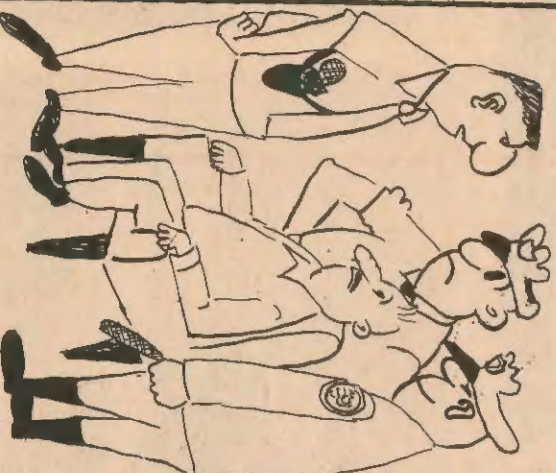
El programa incluirá tres selecciones de "Iberia" por Albéniz, la versión por la que la señorita de Larrocha recibió el premio más deseado en el mundo de música, el Grand Prix du Disque. Además, tocará tres selecciones de "Goyescas" por Granados. Esta obra, con "Iberia" es la más importante expresión de música para el piano de España, según la señorita de Larrocha.

Se puede oír la habilidad artística de la señorita de Larrocha cuando toca en todos los capitales de Europa y también en los Estados Unidos. Los críticos la aclaman como una de los pianistas sobresalientes de nuestra época..



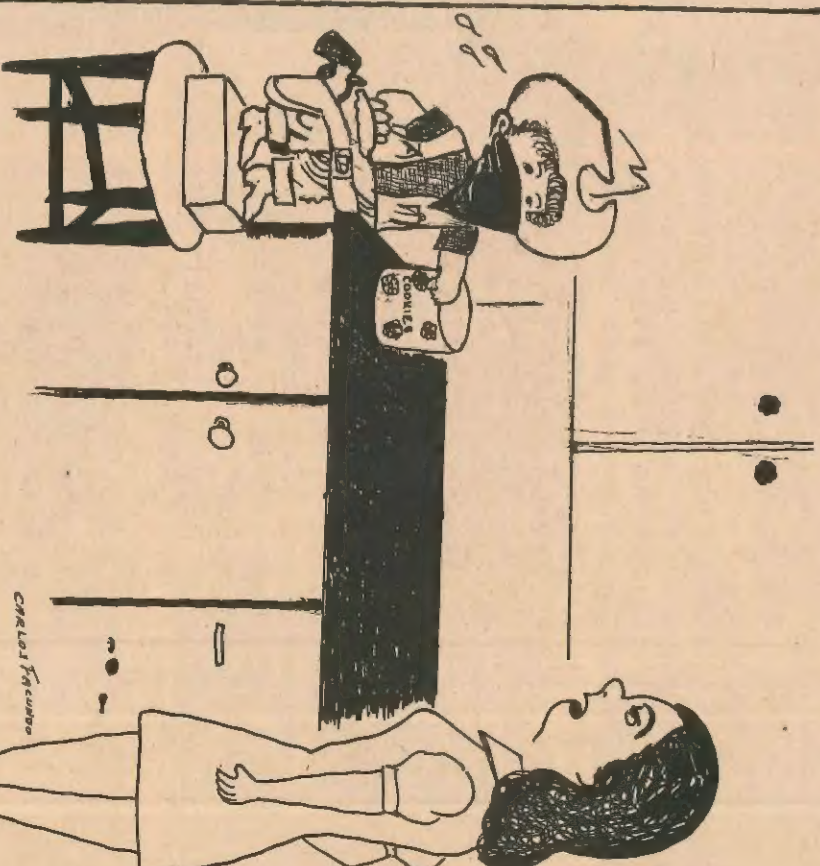
"Yo solo tomo para ser sociable."
"I drink only to be sociable."

Victor Ramirez



"Ahora te informamos de tus derechos, Chico. Tienes derecho a gritar cuando te rompamos la nariz y tienes derecho a gritar más cuando te quiebremos las costillas."

VICTOR RAMIREZ



"Miguelito, te dije que no agarraras mas galletas."

"Pero 'Ganma' como me reconociste! Se supone que yo soy el zorro."

CHARLES FINESTRA

The Lovers DAY FOR

Spanish Speaking

COMMUNITY

FOND

of you



Todos ustedes quedan invitados a la misa en español y después a la fiesta el domingo, el día 8 de abril en Marion College, 45 S. National St., Fond du Lac. La misa se empezara a las 12:30 por la tarde.

El domingo fuimos a Fond du Lac para conocer a la comunidad de nuestra gente.

Sr. Maralyn Homiak, Marion College, introduced us to the people! Sr. Rosaire Kaas, teacher in Early Childhood Education, is in charge of a pre-school type of program while the parents attend mass and would like to extend it to a more permanent basis so as to allow parents to sign up for the A.B.E. courses being offered them.

Sr. Kaas firmly refuses to run a "compensatory program" where "the child learns only the things that will make him a good American". In its place she stressed the importance of allowing the child to develop creativity and grow within himself; to teach him to "appreciate what he has; to develop a self-concept of pride".

The classroom was a little unusual from that of a regular classroom...gerbils, a bird, and an aquarium of fish, various toys and dolls prevailed in an atmosphere of freedom.

Sr. Kaas: Do you like math?" Rhonda: '... (hesitating a

bit)... kind of... Sr. Kaas: "Well, let's not do it if you don't like it". Rhonda: I like reading."

The children are allowed to suggest the things they would like to engage in. No one is told what to do, what game to play, or what doll to use! Sr. Kaas is always present to assist her charges, but never pressing. As far as eight year old Rhonda she "has no teacher



RAMOS



Romam Ramos, director de la oficina regional de UMOS en Fond du Lac.

UMOS se está reorganizando.

En el proposa! que hemos recibido podemos observar cambios de importancia. El territorio de operaci- nes está dividido en tres regiones: Reg. I -Fond du Lac; reg. II Burling- ton; reg. III Milwaukee.

la oficina regional de Fond du Lac está dirigida por un residente de la localidad, Roman Ramos. Tendrá cuatro sub-directores en Wautoma, Appleton, Sheboygan y Beaver dam respectivamente. Ramos peesta rá energía y dirección a los proyec- tos.

Cuáles son tus planes, Roman? _ Bueno, lo primero y mas importante es buscar las personas cualifica- das para el trabajo.

Para qué clase de trabajo? _ Necesitamos organizadores y gente que sepa motivar a los residentes locales a colaborar en nuestros po-

gramas...In the past when summer came, the counties thought it was UMOS's job to take care of migrants; we have to insist that the counties are responsible for all its resi- dents, even whey they are residents for a few months. It is time that, instead of seeing us as a threat or shrugging off their responsibilities on to UMOS, they cooperate with us! UMOS and the services we offer should be welcomed by county directors. We must develop local concern and co- operation... Y así continúa nues- tra conversación.

Roman, yo creo que esa será la tarea mas difícil, especialmente en algunos condados; mas difícil todavía será el cooperar con ciertas agencias sin comprometer los principios indepen- dientes y la ideología chicana que ustedes poseen.

REPORT FROM MADISON

Madison--La Raza Unida, an inde- pendent Chicanosstudent group from the University of Madison is shaping up under the energetic leadership of Wilma Gomez Stump, Robert Contreras reports.

Roberto says that the Regents op- pose the idea of a Chicano house, but rather favored a multi-cultural center for all minorities. . .

Madison. Trescientas personas acudie ron a la comida mejicana que fue ofre- cida por La Raza Unida; una organizaci- on de estudiantes universitarios de Madi- son.

El motivo de la comida fue la de recaudar fondos para proveer becas en el futuro a Chicanos que necesi- tan ayuda monetaria. Fue tal el éxi- to y la cooperaci- on de la comunidad que, se está formalizando los planes para tener otra fiesta el cinco de Mayo, el

Spanish Surmamed Enrollment in Public Schools in Mid-West, by State, 1968

State	Total Number of Pupils	Number of Pupils of Spanish Surname		Percent that is Spanish Surmamed
		N	N	
Illinois	2,252,321	68,917	3.1	
Indiana	1,210,539	13,622	1.1	
Iowa	651,705	2,283	0.4	
Kansas	518,733	8,219	1.6	
Michigan	2,073,369	24,819	1.2	
Minnesota	856,506	3,418	0.4	
Missouri	954,596	11,393	0.1	
Nebraska	266,342	3,722	1.4	
Ohio	2,400,296	16,031	0.7	
Wisconsin	942,441	7,760	0.8	
Total		150,178		

Source: U.S. Fall 1968 HEW TVI Survey Civil Rights Commission, Mexican-American Study, Report #1, U.S. Government Printing Office, April, 1971.

FIGURE 1

Education statistics, years of school completed. *

Age	Years	White	Black	Mexican	Puerto Rican
25 up	5 or less	4.1%	13.5%	25.7%	23.7%
25-29	5 or less	1.1%	1.8%	6.6%	9.3%
30-34	5 or less	1.3%	2.3%	10.2%	15.1%
25 up	4 of H.S.	58.6%	34.7%	26.3%	19.8%
25-29	4 of H.S.	79.5%	57.5%	48.5%	32.5%
30-34	4 of H.S.	75.1%	53.8%	41.4%	21.8%

Population Characteristics, Series p-20, No. 224, October 1971.



Los miembros de La Raza Unida y los del centro Afro-Americano se jun- tarán con el Regente de Racine, Edward E. Hales, en unas semanas para tratar de este asunto, ya que él fue el autor de la resoluci- on que prohíbe centros cul- turales individuales. Roberto CONTRERAS







ADELANTE RAZA

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COMENTARIOS...

WAUPUN: CLOTHED IN LONELINESS

Is loneliness rehabilitative? Can forced isolation form a new man? Last Sunday we stopped in Waupun State Prison for a visit with friends. We anxiously waited for some fifteen minutes to be cleared. An official came, we could not see our friends as we were not accompanied by a member of the inmate's family. What happens to the inmate that has no family--live or close by? He suffers alone. Later, driving home I had time to ponder on these things...on the sad and degrading rules and regulations with our penal institutions.

An inmate can kiss his wife twice; once on arrival and again at departure--no indiscreet behavior, please. A wonder, since an inmate is responsible for his visitor's behavior, whether he would be affirmed for his wife's behavior is she kissed him, not just those two times, but four, five, or maybe even six times if she desires to do so. . . . An inmate can not be totally rehabilitated when we hinder his relationship with his family. And surely we cannot (or should not) penalize wives and children.

An inmate is imprisoned for a crime he has been convicted of; whereas I can understand the need for rehabilitation measures, I cannot understand why we must place such an over-abundance of worthlessness on a person. . . . I fail to see the value of punishing human beings as drastically as our prison rules and regulations do.

What is the purpose of our penal institutions? A man has done wrong, convicted; and we try to "get even" by depriving him of all sense of self respect and dignity. We do the worst to him. We lump all convicted persons into cells and expect them to come out clean. Perhaps we need to humanize our treatment of the inmate.

Psychiatrists, psychologists, teachers, doctors, and even us ordinary citizens know what loneliness can do to a person--it can make you bitter and unwanted, withdrawn and alone. Loneliness can destroy a person's ideals, values, creativity, and most of all, his feeling of being needed and feeling worthy of someone.

A person, alone feels a part of nothing, and when we allow for no change in this attitude he possesses, we ourselves further imprison the man. We isolate him to a point where he sees no purpose in rehabilitating himself--after all, a man cannot be forced to succumb to our every wish, without feeling some bitterness at a society which has killed him. And who committed the bigger crime: he who assaulted, stole, raped, or, we who kill each inmate by slowly seeping the poison of loneliness into his system and depriving him of any other human contact?

There must be another way to correct wrong inclinations and to rehabilitate our people, for I see no solution in clothing men in loneliness.

María Anita Sánchez
Editor

DOORS BEGINNING TO CLOSE FOR

MEXICAN AMERICANS IN

WAUTOMA

The St. Joseph's parish board's decision to exclude dances from the activities at the parish hall was an insult to the local Mexican American community. We asked our reporter, Elizabeth Hernandez to further investigate this decision.

After extensive conversation with board members, Elizabeth has been unable to complete her report. It seems that no one is responsible except probably, the chairman of the activities committee, and Mrs. Fran Hotvedt never found the time to talk or be interviewed by Elizabeth.

According to the information we were able to get, Mexican Americans are not represented on the board. The decision did not affect the Anglo community too much since they hardly use the hall for dances. For the past two years they have yet to hold a dance at the hall; instead, they entertain at Peck's Plantation, Silver Crest or other local clubs. This decision affected the Mexican American the most, since our community organizes frequent dances at that location.

The next step or decision we may yet face could be, "No migrants or Mexican Americans welcomed in our church grounds."



SE PUBLICA REVISTA CHICANA Y RIQUENIA

GARY, Indiana--Informó el profesor Kanellos que el propósito de la revista es publicar literatura mexicana americana y puertorriqueña de los Estados Unidos. Será la primera y única publicación literaria de patrocinar el intercambio de pensamiento y arte entre estos dos grupos que culturalmente experimentan semejanzas culturales y ambientales.

El primer año se publicarán solo dos números con precio de suscripción a \$2.50. Las suscripciones y los manuscritos pueden enviarse a la siguiente dirección: La Revista Chicana-Riqueña, Indiana University Northwest, 3400 Broadway, Gary, Ind. 46408.

They, The Summer Legions

Wisconsin--Spring is just around the corner; days are getting just a little longer; the sun is shining just a shade brighter, and daytime is just a bit warmer. People everywhere welcome this change in weather. Vacationers will begin making their plans to spend a couple of weeks away from it all. The roads leading to any kind of resort will be clogged with automobiles of all makes.

Among those headed north, west and northwest will not be vacationers on their way to some summer resort. . . . They are old people with no trade or occupation and have no hope of getting any. They are what is left over from the great migrations of the 40's and 50's. They are young people, drop-outs from school or so-called self-help program that finally convinced them that manual labor was the only thing they were good for. That they should not set their sights beyond the end of the field they were working in. Last, but not least, and what is probably the greatest tragedy of all are the children, who are withdrawn from school before it ends and return to it long after it begins. Thereby assuring failure so that next year they will not want to return to a classroom; which in turn insures next summer's legions for next summer crops.

They will descend on this summer's crops like an army and sweep all before them. And like all the armies and legions before them they will be exploited. The work they perform offers no benefits. The farmer, food processor are glad to see them, as he knows his crop is insured of being harvested and his profit included in the bargain. The farmer and processor doesn't care where they come from, where they stay while his crop is being picked, or where they go once the job is done. Just as long as they leave when they're finished. They are not wanted the rest of the year, only around harvest time. After that they are expected to disappear, like the summer.

--Raymundo Saudia, Jr

DISCUSSION ON MANPOWER PROGRAMS

"We put too much emphasis on testing everybody for skills." "How can you test someone who is monolingual in another language? Or who is stronger in Spanish than he is in English?"

--Macario Ramirez
Deputy Director of
Operations of
Contracted Employment,
San Antonio, Texas

COMENTARIOS

The reason why the assassins are more than willing to throw ground on the "War on poverty" is not because it has been ineffective, as they claim, but rather, for its effectiveness in politicizing the poor.

La "ayuda legal" y los programas federales establecidos para combatir las causas de la pobreza están siendo sepultadas por los mismos que contribuyeron a su caída. Los políticos y el pueblo que hicieron posible la presente administración, están cansados de oír la voz del pobre y rehusan poner oídos a sus problemas. No quieren cansar su seca inteligencia en soluciones brillantes y acertadas. Que un programa de subvención de casas sea mas importante que la construcción de nuevas carreteras que aquellos que no tienen dinero, y no solo los ricos, tienen derecho a acudir a la Universidad! o que la justicia legal reclama que el pobre tenga derecho a ser defendido por abogados competentes, esto no debe de ser un privilegio de los adinerados, no importa, porque proposiciones como estas exigen sacrificios para todos (sacrificios y abstenciones para vez anidan en espaldas del poderoso).....

Sin duda ninguna, pronto se darán cuenta los elegres enterradores que, la caja estaba vacía sin el muerto! las ideas ni se matan ni se pueden enterrar.

IMPORTANTE: Todos los artículos, poemas, fotografías deben estar en nuestra oficina para el 17 de abril.

IMPORTANT: All articles, poems, photography should be in our office by April 17.

PLEASE NO LATER AS WE DO HAVE A DEADLINE

LATIN COUNCIL vs. BOARD OF REGENTS Madison, Wis.

The Latin Council of Wisconsin, Inc. met with the University of Wisconsin Board of Regents' Educational Committee on Thursday, March 8, at . It is the opinion of the Latin Council that the Regent's Educational Committee failed to recognize the demands of the Latin and to accept the direct burden for Affirmative Action.

The Regents have complied with the "development" of an affirmative action program; however, they have failed to comply with the section of the Executive Order which says that state agencies must "implement a realistic affirmative action program of employing women and minorities within each department and at all employment levels with the goal of attaining numbers of such employees proportionate to their labor force participation."

Another failure of the educational committee was its lack of response to questions posed in regard to the \$6.9 million accepted by the University System in the last biennium which was earmarked for Minority and Educationally Disadvantaged Students.

Because of these specific failures of the educational committee to comply with state and federal laws and guidelines, the Latin Council will investigate appropriate legal action.

BOYCOTT? . . . YES !

We have read with interest the recent articles in *The Spirit* (the Green Bay Diocese paper), written by Mr. Robert Steiner. Numerous calls have been received at the La Raza, Inc., office demanding our response to extremely inaccurate statements and quotes used in these articles. The following is an excerpt of the first of the three articles sent by Fr. Pancho and Susan Miller, area coordinator for the boycott, to *The Spirit* in response to Mr. Steiner:

"... Who is the farm worker? Statistically we have shown him for what he is: a human being treated as though he is non-existent. Laws protecting other workers do not apply to him. Health codes in the field are often ignored, even including such needs as water to drink use of toilets. Housing regulations are not enforced. Education is often unattainable. Basic rights are ignored. Yet this is the man, woman, or child who feeds our nation often while going hungry himself. Every time you come to the table, you come in touch with the suffering and exploitation of farm workers." Cesar Chavez.

"We, citizens of the United States of America, have a right to use boycotts, or any other legal means to express our opinions. The lettuce boycott and other boycotts are not an imposition on us boycotters, by any union. Our pledge to boycott is a free pledge! We have faith in such boycotts, because they carry with them the only language this economic monster understands, power! the power of the masses. . . ."

(NOTE: This statement was also sent to The Advocates, P.O. Box 1973, Boston, Massachusetts 02134. Our vote: BOYCOTT? . . . YES!!)

LA ENMIENDA CONSTITUCIONAL DE LA IGUALDAD DE DERECHOS EN WISCONSIN

ES JUSTO

* La enmienda de la igualdad de derechos será efectiva en Wisconsin inmediatamente. La ratificación federal tardará dos años.

* La enmienda de la igualdad de derechos proveyó a la constitución del Estado de una ley para toda legislación futura y establecerá un cambio en la presente.

* Asi como el que existan leyes que distingan entre blancos y negros o entre ricos y pobres a de ser considerado anti-constitucional, de la misma manera, esta enmienda habrá de suprimir de una vez y para siempre, disposiciones legales que ditingan entre hombres y mujeres.

* Necesitamos establecer garantías constitucionales de tal manera que hombres y mujeres sean tratados como individuos con capacidades preferenciales y habilidades específicas y no como miembros de clases separadas de gentes divididas por su genero.

SIN EMBARGO HOY

--Hoy a la mujer se le puede negar, créditos bancarios,

préttamos e hipotecas de propiedades.

--A la mujer le puede ser negada igual oportunidad de educación

--A la niña menor de edad se le puede negar trabajos como el reparto de diarios y cuidadora de campamentos de verano.

ES CONVINIENTE

* La implementación del despacho legal del Consejo Legislativo, (Proyectos de leyes #1, 22 y 23 de la Asamblea Legislativa) los cambios del estatuto que promueve la igualdad de derechos ante la ley, ha sido presentada a la audiencia pública en Comités de la Asamblea. La Igualdad de derechos en Wisconsin otorgará a hombres y mujeres el derecho a demandar en las cortes locales y federales que le hagan justicia y se recompense por la discriminación sufrida.

LA MUJER DEBE SALIR A VOTAR EL DIA 3 DE ABRIL EN EL REFERENDUM SOBRE LA IGUALDAD DE DERECHOS

PORQUE:

* Del total de población mexicana americana de los Estados Unidos el 55% son mujeres
* Del total de la población por-

toriqueña de los Estados Unidos el 49% son mujeres.

* El 17 por ciento de todas las familias latinas en Estados Unidos estaban encabezadas por una madre latina sola y sin marido y con hijos.

* Más o menos el 39% de las mujeres de habla hispana en este país (entre 16 y 64 años de edad), trabajaban o buscaban trabajo en el año 1971.

...Data from U.S. Dept of Labor, Women's Bureau



"More important, the Spanish Speaking woman is concerned not only with preserving the rights of her people in the social, economic and political process, but she is especially concerned with pursuing her rights as an individual within the context of the Spanish speaking movement. Liberation for the Spanish speaking woman not only means liberating herself, but also means liberating her people."

Henry Ramirez, addressing himself to the annual meeting of Women in Community Services. *Teaesh Olivas*



ET AZTECA

A month-long "Fiesta Mexicana" in April has been planned as a joint series at the University of Wisconsin-Oshkosh and the Oshkosh Public Museum under the sponsorship of the museum and the Chicano students at UW-O. A fiesta and Mexican market at the museum on April 1st, where native foods will be served, craftwares sold and music provided by a mariachi band, will mark the opening of two major exhibits. An exhibit of prints and watercolors by Mexican artists, including works by such revolutionary heroes as Jose Gualdape Posada, Diego Rivera and Jose Clemente Orozco, is on loan from the Marion Koogler Mealy Art Institute of San Antonio and a large group of folk art will be shown, chosen from collections of the Smithsonian Institution, the Milwaukee Public Museum and the Oshkosh Public Museum.

April 1, 1973

Place
Oshkosh Public Museum

Formal Opening

April 3
7:30 P.M.

Oshkosh Public Museum

Lecture with slides, "Mexican Painters", by Joe A. Rodriguez

April 5
9:00 P.M.

Clow 102

Dr. R. Medina, who was appointed by President Nixon to the Cabinet Committee on Opportunities for Spanish Speaking People (CCOSSP) will speak on the education of the Mexican American; question and answer at the end of lecture.

April 6
9:00 A.M.

Clow 102

Chicano Conference starting at 9:00 - 11:00. Refer to attached Conference Schedule. (Introductions made by Mr. Carlos Mireles)

April 6
7:00 - 9:00 P.M.

Clow 101

Corky Gonzales Lecture

April 6
9:00 A.M. - 7:00 P.M.

Wisconsin Room-Union

April 7
10:00 - 12:00

Multicultural Center

April 15
1:00 - 5:00 P.M.

Place
Oshkosh Public Museum

April 29
3:00 P.M.

Oshkosh Public Museum

April 30
7:00 - 10:00 P.M.

Multicultural Center

Video tape - Mexican theater group will present skits drawn from the problems which people face in the Urban society. It directs its satire at Villains of the barrios, the insensitive social workers, the news media, and the educational system.

Also panel discussions on labor and education from the LA Raza Conference held in Appleton during the month of February, 1973. Drop in at your convenience.

LA Raza Board Meeting from Appleton invites the public to come to the Multicultural Center. Listen to the many issues related to our Latin Community discussed, their future projects, etc. DO COME! Video tape (same as above) - open to all the public.

"Ancient Ruins of Mexico" by Dr. James Riddell; lecture with slides.

Evaluation of the LA Raza Month events; anyone who has a criticism or praises or ideas of how to make this a much better month in the future.



"I AM JOAQUIN.
I MUST
FIGHT AND
WIN THIS
STRUGGLE FOR
MY SONS,
AND THEY MUST
KNOW FROM
ME WHO I AM."

"I AM JOAQUIN was written as a revelation of myself and of all Chicanos who are Joaquin. . ."

—Rodolfo Gonzales

Rodolfo "Corky" Gonzales was born in Denver in 1928, the son of a migrant worker. He has been a National A.A.U. boxing champion, professional boxer, packing house worker, lumberjack, farm worker, and businessman. Long involved in the civil and human rights struggle for the Mexican American, he is currently director of the Crusade for Justice, a Denver-based Chicano civil rights organization with activities throughout the West. He is also founder and president of Escuela Tlatelolco, the first all-Chicano school in America (preschool to college). He is the publisher of El Gallo newspaper, a playwright (The Revolutionist, A Cross for Maclovio) and poet (Sol, Lágrimas, Sangre). I Am Joaquin was first published in 1967.

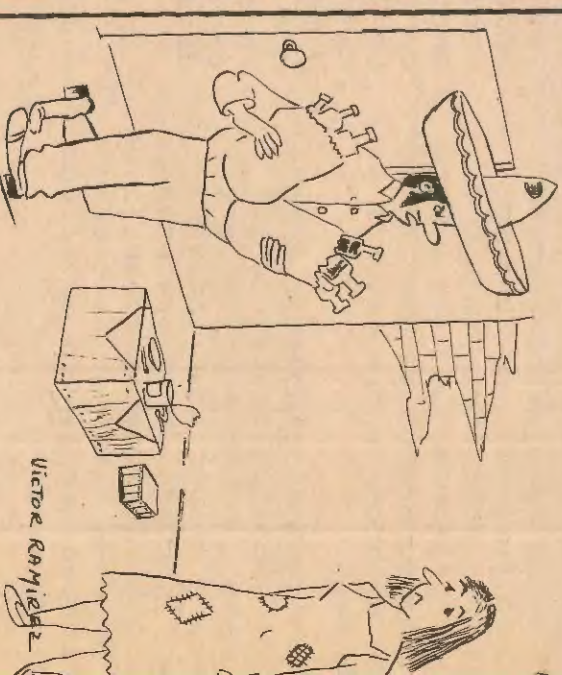
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Writing *I Am Joaquin* was a journey back through history, a painful self-evaluation, a wandering search for peoples and, most of all, for my own identity. The totality of all social inequities and injustice had to come to surface. All the while, the truth about our own flaws—villains and the heroes had to ride together—in order to draw an honest, clear conclusion of who we were, who are, and where we are going.

I Am Joaquin became a historical essay, a social statement, a conclusion of our *mestizaje*, a welding of oppressor (Spaniard) and the oppressed (Indian). It is a mirror of our greatness and our weakness, a call to action as a total people, emerging from a glorious history, tracing through social pain and conflicts, confessing our weaknesses while we shout about our strength, culminating into one: the psychological wounds, cultural genocide, social castration, nobility, courage, determination, and fortitude to move on to make new history for an ancient people dancing on a modern stage. In short, *I Am Joaquin* was written as a revelation of myself and of all Chicanos who are Joaquin. The sounds of movement, the lives and anthropological quest for our roots, the renewal and fierce pride and tribal unity are the reasons why *I Am Joaquin* had to be shared with all my *hermanos y manas*, fathers, mothers, and grandparents. Their time and now our time, could not be left behind and forgotten. There is no inspiration without identifiable image; there is no conscience without the sharp knife of truth exposure, and ultimately, there are no revolutions without poets.

—Rodolfo Gonzales

REFER SO
STEP ABSORB
FOR THE
SOCIEDAD



Victor Raymundo

"Hum-mp...tuna y cerveza y no me alcanza para carne."



Wisconsin Department of
Industry, Labor and Human Relations
EMPLOYMENT SECURITY DIVISION

P. O. BOX 1607
MADISON, WISCONSIN 53701

LABOR ALERT

IDENTITY OF EMPLOYER

The cucumber processors in Wisconsin are in the business of processing cucumbers into pickles. The cucumber crop is an integral part in their business. Thus, to assure that they have a sufficient supply of cucumbers to process, they enter into agreements with local growers to plant a specified number of specially treated seeds provided by the processors on predetermined acreage, also determined by the processors. The processor agrees to purchase all the cucumbers which are delivered before the close of the delivery season at prices based upon the size of the cucumbers. The processors determine when the delivery season will close and the price to be paid for the cucumbers. The processors also retain the right to enter and inspect the acreage at their discretion.

The processors for their own survival actively recruit labor and furnish travel advances to the migrants to assure that the workers arrive in Wisconsin and thus guarantee receipt of the picked cucumber crop.

The work of the migrant workers is supervised by various field men or by the growers. Generally, these men are employees or agents of the processors.

The pickers receive 50% of the value of the cucumbers picked. Payment is made daily by a processor's check issued to individual workers or family heads. The grower, who receives the other 50%, is not present and accepts the processor's figures.

For social security purposes, questions as to whether an employer-employee relationship exists between a person for whom services are performed and the individual performing the services are determined under the usual common-law rules. Generally, such relationship is found to exist when the person for whom services are performed has the right to control and direct the individual who performs the services, not only as to the results to be accomplished by the work but also as to the details and means by which that result is accomplished. Analysis of the evidence submitted, in our opinion, justifies the conclusion that the processor exercise sufficient direction and control of the migrant workers or retain the right to do so to make them employers for social security purposes.

SOCIAL SECURITY COVERAGE FOR

CUCUMBER PICKERS

IMPORTANT: The Wisconsin State Employment Service will be requesting coverage of all workers recruited through the interstate clearance system for the first time in its history.

EL PATRON ES RESPONSABLE

El que:

- * regula los precios.
- * tiene poder de ocupar y desocupar.
- * firma los cheques.
- * guarda los records de las horas.
- * decide el comienzo de la piscas y número de días de trabajo.

es el responsable último de toda la operación.

La Administración de Seguro Social en Baltimore, declaró que: está claro que el troquero no es responsable final del salario del campesino, la persona responsable de la ocupación del campesino, y del troquero al mismo tiempo, es el patrón. En consecuencia, el patrón será responsable del pago del seguro social donde la ley lo requiera.

Este año, por vez primera en Wisconsin, todos los patrones estarán obligados a pagar por el seguro social del campesino, aun de los que trabajan en los campos en la piscas del pepino.



Los oficiales de las escuelas locales son responsables por:

- desarrollar los conocimientos del idioma inglés sin degradar el idioma que el estudiante usa en su casa
- eliminar la falta de conocimiento del idioma inglés como razón para asignar a los estudiantes de origen nacional a clases de retardados mentales o negarles entrada a los cursos preparatorios superiores
- asegurar que un sistema para aprender inglés no se use para amontonar niños de una minoría de origen nacional y que estos grupos se usen como callejón sin salida según la oportunidad de educación.
- notificar a los padres que no hablan inglés de las actividades escolares que se comunican a otros padres

DERECHOS CIVILES

COLEGIOS Y UNIVERSIDADES

LOS COLEGIOS Y UNIVERSIDADES deben estar en completo acuerdo con el Título VI.

La Oficina para Derechos Civiles hace reconocimientos en colegios y universidades investigando actividades como: reclutamiento y prácticas de admisión, becas y ayuda financiera, matriculación de estudiantes, servicios y facilidades.

Los servicios que un colegio superior o universidad ofrecen indirectamente como colocación en empleos y referencias de habitación fuera de las universidades, debe ser así mismo disponible sin considerar raza, color u origen nacional. Se requiere de una institución que establezca un procedimiento para investigar cualquier queja de discriminación hecha por los estudiantes en relación a estos servicios.

Si se encuentra que hay discriminación, la Oficina para Derechos Civiles tratará de eliminarla a través de negociación o usando persuasión. Si dichos esfuerzos fallan y todavía existe una forma de discriminación la ayuda federal se puede suspender o se usarán remedios legales a través de una acción legal en la corte.

